THE CAUSE

OF

THE UNITED STATES

AGAINST

THE REBEL CONFEDERACY,

AND

THE CAUSE OF JEHOVAH, IDENTICAL:

THIS

CONSTITUTES THE MOST VALID BASIS OF THEIR APPEAL UNTO HIM, WITH THE HAPPIEST SUCCESS, FOR ITS PROSPERITY AND TRIUMPH;

IN

THE COMPLETE SUBJUGATION

OF ALL THE PERJURERS, ROBBERS, TRAITORS, REBELS AND MURDERERS, BY WHOM THEY ARE AT PRESENT ASSAILED.

A SERMON,

PREACHED IN "THE CHURCH OF THE COVENANTERS," IN THE CITY OF CINCINNATI, JAN. 27, 1861,

BY THE PASTOR,

WILLIAM WILSON, D. D., LL. D.,

"Treason, Treason!"—II. KINGS.

"The heathen raged, the kingdoms were moved: He uttered his voice, the earth melted. The Lord of hosts is with us, the God of Jacob is our refuge."—PSALMS.

CINCINNATI:

B. FRANKLAND, PRINTER, 28 FOURTH ST.,

1861.

Rev. Dr. Wilson,

Dear Sir:

We respectfully request you to give us a copy of your Sermon, preached in "the Church of the Covenanters," of which you are Pastor, on the afternoon of the Sabbath of the 27th instant. We pronounce no encomiums upon it. Our request testifies our estimate of its merits. The Church and the Nations—especially our own at the present crisis—very much need it.

Yours, etc.,

WM. S. TAYLOR,
THOMAS BUCHANAN,
ALEXANDER STEWART,
AND OTHERS.

Cincinnati, January 29, 1861.

TO

ABRAHAM LINCOLN,

PRESIDENT OF THE UNITED STATES,

HIS CABINET,

THE CONGRESS, THE JUDICIARY, THE ARMY AND NAVY, AND ALL WHO SUPPORT THE WAR AGAINST REBELLION,

THIS DISCOURSE

IS MOST RESPECTFULLY INSCRIBED,

BY

THE AUTHOR.

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A SERMON.

PSALM LXXIV, 22.—"Arise, O God, plead thine own cause."

Without God, whether in Nature, Providence or Grace, there is nothing. He is not only the First Cause, and only Sustainer and Disposer, but the Last End, of all things. "For of him, and through him, and to him, are all things." All power, in the physical, intellectual and moral world, is of him. No creature, nor combination of creatures, can be good or evil to us without him. He is the giver of all good. And "can there be evil in the city, and the Lord hath not done it?" He is the judge of all. "For promotion cometh neither from the East, nor from the West, nor from the South: but God is the judge. He putteth down one, and setteth up another." He is the almighty advocate of his cause and his people. Of him are all the results of all the acts of men, and of every attitude in which they may stand toward each other, whether it be good or bad, or whether it be that of peace or of war.

To God, therefore, ought the appeal, originally, progressively and consummately, to be made, in all controversies among men, by those who will not yield the right, although they suffer in its maintenance, and who believe that he will defend it, and that he can not become the patron of the wrong. His cause, and that of those who espouse, defend and uphold it, must, whoever may be its opponents, prosper in our world. Looking unto him for

his benediction, his servants prosecute the work allotted to them, at times bearing more directly upon the Church, and at others upon the State, from the beginning to the end, and without intermission or cessation.

We might detain you, Christians, by entertaining you with an analysis of the context, which would be the whole of this remarkable Psalm; but as reference may be frequently made to it in the discussion of the subject, and as this is not the time for long sermons, but for prompt, manly and heroic action, under the guidance of principle, in the name, and to the glory of God, we shall study the utmost brevity in the exposition of the text.

The Church has always presented this prayer unto God, and has still need to do it, in view of her obstacles, her dangers, and her utter nothingness without God. And our Nation, plunged into civil war, by the treason, conspiracy and rebellion of a motley crew, hitherto sworn to support the Constitution and laws, needs to prefer this prayer to the Ruler of the Universe. We do it on its behalf. Good men over all the earth unite with us in this. And as our subject bears upon a wronged Christian Nation, as well as a persecuted Church, we shall so treat it in the sequel.

And to the three following topics, your attention, Christian Brethren, is respectfully and solemnly called:

I. The Cause of God.

II. The Manner in which God pleads his own Cause.

III. The Prayer of the People of God, to this effect. And,

1. Christianity in general is the cause of God.

That divine, voluntary system, originating from a dateless eternity in the bosom of a Tri-Une God, Father, Son and Holy Ghost, in which he has so conspicuously and pre-eminently manifested the depth of his understanding, the height of his love, the riches of his grace, and the infinitude of his mercy; predicated upon the awful fact that all men are by nature the children of wrath, as fallen in Adam, are justly the heirs of eternal perdition, and

bereft by the nature of God and his law, as well as by their own nature and sins, of any power of making an atonement for themselves; but that "God, who is rich in mercy," "so loved our world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," in order that all the elect, "according to the eternal purpose which he purposed in himself," might, through his incarnation, obedience unto the death of the cross, resurrection from the dead, ascension to the right hand of the Father, his being put in possession of all things, by the stipulations of "the counsel of peace," and his being crowned and enthroned in pursuance of the same eternal federal stipulations, as Mediator, the Moral Governor of all the nations, and of the illimitable universe, believing in his name, have a free and full salvation as the pure gift of the grace of God; and that he might from, and of himself, give eternal life, as well as that which is temporal and spiritual, whatever the opposition, to as many as were given him of the Father, and finally at death conduct them in safety, more than conquerors, to the mansions of everlasting day and glory: And that his Spirit, at the appointed time, should apply to them all the benefits of his purchase, in their regeneration, everlasting consolation, and good hope through grace, by virtue of union to his person, while they, constrained by his love, should unreservedly and supremely live to his glory, and to the promotion of the best interests of mankind; that there should be a Church on earth, his mystical holy, separated from the world to himself, to which the Scriptures of truth should be given, herself being constituted their sole depository and expositor, for her own benefit, and also for that of the whole world, and to be received by all as the only Rule of Faith and Morals; that there should be a Sabbath, sacraments, and other holy ordinances; that the worship of God should be kept up in all its parts, whether more private or more public, according to his Word, until the end of the world; and that his disciples, acting in full

faith of "the resurrection of the body, and the life everlasting," as well as of the eternal punishment of the wicked, should ever zealously seek the welfare of Zion, and the salvation of the whole world.

This, this is Christianity in epitome. This is the cause of God; and he will not fail to plead for those who plead for it; nor to fight against those who fight for its injury or destruction.

2. Particular parts of this Divine system of Christianity, at times, constitute the cause of God and his people, as being the objects of the unprincipled and bitter attacks of their and his adversaries.

It belongs to the right and the true, in all ages and places, to be the butt of the poisoned arrows of the world without God, whether "hyprocrites in Zion," or those who boldly and persistently declare that they will not have Christ to reign over them. No system has passed through such ordeals, "from wicked and unreasonable men," destitute of faith, as Christianity. Infidels, Atheists, Nothingarians, Jews, Antichristians, Mohammedans, and vile men of every type, have all, under various pretences, sought her utter destruction. These have come up in hostile array against her, and although they have not, as yet, been subjugated, nor made to disappear from the earth, they have furnished ample evidence, from the manner and the results of their warfare, that the rising sun of our Holy Religion shall, ere long, remove them from the moral world, just as certainly as the natural sun, the king of day, by his persistence and his power, ascends to "perfect day," and gives light and heat, without which there could be no life on our globe; while, by the ardency of his rays, he melts the icebergs and the snows of the north. In her warfare with these, in all her parts, Christendom has often cried, in the language of my text, "Arise, O God, plead thine own cause." He has plead it, and will yet plead it to their entire overthrow.

But it is more to our purpose to speak of Christianity as betrayed and wounded in the house of her friends.

Here lies the danger. Great hosts may be routed by a few, but treason in the camp would destroy the mightiest and most numerous army ever led forth to the field of battle. Summary and condign punishment ought, therefore, to be inflicted everywhere upon the private traitor, and the public rebel. Look at the Arian heresy, and the controversies which thence resulted,—a separatical or secessionist idea, not only without foundation, but opposed to all the revelations of God, and all the interests of man, namely, that our Lord Jesus Christ was not properly a Divine Person, but as near to the Father as any creature could be,—which is in direct contravention of the Catholic faith in all places and ages. Look at the rise and usurpations of the Roman Antichrist, even in the very temple of God, and all the unmentionable atrocities and desolations of his long, cruel, gloomy and delusive reign. Look at the evils which crept into the Reformed Church in the days of Charles the First and Primate Laud, in their secession, not only from Magna Charta, but from the whole of the unwritten Constitution of England, in order to the destruction of the civil and religious liberties of the people; and, by planting their feet upon their necks, to secure their own aggrandization. Look at the foul conduct of Charles the Second and James the Seventh, immediately indeed against the Covenanters and Puritans, but ultimately for taking Protestantism, and liberty, and manhood, and learning, from the British Isles. Look at the revocation of the edict of Nantz by France, with the treacherous and cruel butcheries of the flower of her sons in the Church, in the ordinary but useful and honorable pursuits of life, and in her armies both on the land and upon the ocean. Look at the petty and radical errors and heresies, up to our own day, which have been broached against the truth in Christ, and in his own name; and which have reached their climax in Puseyism and Mormonism; the balance of which I shall scorn to mention, as the detail would be too long, and which you will well understand that I, as a Presbyterian Covenanter, have distinctly in my view,

while calling your attention to these matters. Look at the mournful secession from the Covenanted Reformation which ensued upon the elevation of the perjured Charles Stuart the Second, who, through and by Nell Gwynne, with a perfidious and merciless band, to their almost total ruin, governed our father-lands. Look at the treatment of our colonies, before they asserted and achieved their independence of all foreign earthly powers. Look at the rebellion or secession now rampant in our own nation for the breaking down, without just cause, by its own citizens, bound by oath to God to defend and support it, with their persons, their blood and their treasure; together with all the consequences which it has already produced, not only at home, but throughout the world.

But not to prosecute this enumeration of the particular ways in which the cause of God has been assailed, by his own and its enemies, I would only add, that when the enemy came in like a flood, the Spirit of the Lord lifted up a Standard. So it was from the beginning, is now, and shall be until all wrong shall have been put down, and the happy Millennium shall have been introduced, when the Churches and nations shall learn war no more. Until that time, as since the days of sin, the ploughshare shall he turned into a sword, and the pruning-hook into a spear; but then, and not till then, when wrong is put down, shall the sword be turned into a ploughshare, and the spear into a pruning-hook, and the "peace of Zion shall be as broad as the rivers," with that of all the nations, "their righteousness being as the waves of the sea."

And O what a glorious company of Patriots, Martyrs and Reformers, all men of faith and high resolve, has God raised up in all those times, and in all other times since the days of righteous Abel, who "pushed the battle to the gate," in holy maintenance of the right, and in uncompromising resistance to all the wrong! He has more such "polished shafts in his quiver." Circumstances, as formerly, shall make them great. Let them call upon God as their predesessors did: "Arise, O God, Plead thine own

cause;" and his ear shall not be heavy to hear them; neither shall his hand be shortened to make them more than conquerors. As this is the course and the prospect of the Church, so it is of our wronged nation. "Arise, O God, and let thine enemies be scattered."

3. The special work, or service, which God, in his sovereignty and wisdom, allots to his servants, at any given time or place, or under any circumstances, is his own cause, which they, conscientiously discharging it, are warranted by himself to invoke him that he will plead it, in his all-sufficiency.

This would admit specification, illustration and demonstration to an indefinite extent. It holds without exception, whether among the high, the low, the rich or the poor, the electors or the elected, the men in power or the men out of power. Serve and trust God, O Christian, and habitually look up, in the discharge of the duty devolving upon thee, unto God that he may plead his own cause in thy hands, whose blessing alone maketh rich without the addition of sorrow. "Whatsoever thy hand findeth to do, do it with thy might," under the solemn sanction of thy responsibility unto God, and of death, judgment and eternity.

> "Honor and shame from no condition rise.
> Act well thy part; there all the honor lies."

Art thou in the humblest lawful situation of life, serve God in it, and look to him that he may smile upon thine efforts. Dost thou suffer, "take it patiently," and see to it that thy cause be the cause of God, which being committed to him in evangelical prayer, he will not fail to prosper it, and raise thee up." Art thou embarked in monied or mercantile avocations, "do justly, love mercy, and walk humbly with thy God." Art thou a husband, a wife, a son, a daughter, a brother or a sister, magnify these Divine relations, and fill them up well to the glory of God, while looking for the smiles of his countenance upon your faithful efforts. Dost thou preach the gospel?

"shun not to declare the whole counsel of God," "whether men will hear, or whether they will forbear. Art thou called to rule in the Church? seek her edification, and not her destruction, looking to God that he may "hear the right, and attend to the things that are equal." Is the government of the civil state thine orbit? rule in the fear of God, and look unto him as your Light, your Patron and your Advocate. Is it thy destiny to go forth at the head of great armies to the blood-stained plain, where are garments dyed in blood, in the day of battle and war? go, by all means, resolved to turn thy back upon no foe in the cause of righteousness,—the Lord of Hosts expects every man to do his duty here,—but go not forth trusting in thy sword or bow; nor upon the principle that it is "of the Lord to save by many or by few;" nor that great hosts save a king; nor that much strength preserves a mighty man: but go in the spirit of that Scotch Covenanter, John Armstrong, who, as his biographer states, under General Mercer, himself a subordinate officer, did such glorious exploits in our revolutionary war, from thinking that every blow he gave the enemy was "the sword of the Lord and of Gideon." Such warriors can not be conquered. He was of the Cormwellian stamp. Art thou called to be a navigator, or to serve God in the navy of thy country? perform thy service well, but worship God, the great Father of the waters and the land. Thus plead with God in well-doing. Be not dismayed, but of good courage. A vicious people are necessarily a cowardly people; although they may make sudden sallies, and rapid destructive onsets.

"'Tis conscience that makes cowards of us all."

Let your action be prayer, and your prayer be action. "Acknowledge the Lord in all thy ways: and be will direct thy paths." "I have set the Lord always before me; because he is at my right hand, I shall not be moved."

4. The cause of any man, or nation, or Church, living innocently, and seeking after righteousness, according to

the acknowledged just law, or social compact, or covenant, or constitution, when assailed rebelliously or piratically, whether on the land or on the ocean, by murderers, robbers, perjured persons, or secessionists, is invariably and infallibly owned and treated by God as his own cause, and their appeal to him that he may arise and plead it, he will sustain.

God is just. He is omniscient. Men and Churches are weighed by him in an even balance. He does wrong to none, and his soul hates the malefactor. Thus he governs not only Christendom, but all the nations. No nation, or man, or community ever fell or perished but by, and for, their sins. Even the appeal of the mariners of Nineveh was heard by him; so was the appeal of her king and all his subjects, on their national day of fasting, subsequently kept, in order to avert the judgments predicted by Jonah. He is as just in the darkest, as he is in the most luminous portions of our globe. He sees to it that merited retribution shall follow crime, as the shadow the sun. Bad faith or treason, with which nothing manly, honorable or worthy can ever co-exist, is especially abhorred of the Lord. This is signally demonstrated in the history of the last battle between the Ottoman Empire and Eastern Rome; the decision of which greatly changed the face of the world. The Ottoman forces were commanded by Amurath the Second in person. The Western was commanded by Mark the Archbishop. The battle lasted long, and with dreadful carnage on both sides. The result was doubtful. A truce was mutually agreed upon. Amurath kept faith. But Mark, true to the maxim, "No faith with heretics," brake it, and commenced an attack, with all his forces, upon those of his unsuspecting adversary. The latter alarmed, but not dismayed, lifted up his hands to heaven, and thus made his appeal: "If there be any such being as the Christian's God, let him punish this perfidy of his professed servants." The battle raged, but only for a moment. Constantinople fell into the hands of the Turks, where she remains up till this hour.

Thus Jehovah maintains his moral government. The earth could not stand without it. Therefore all men should act according to his law, and if they be wronged, or their utter destruction be threatened, by vile perädious characters, take refuge under the shadow of his wings; and while doing their best in the crisis, cry unto him, "Arise, O God, plead thine own cause." No just reference or appeal unto God, for aid in the right, not even that written all over the walls of the Spanish Inquisition, by the tortured and agonizing sufferers for Christ, for so many centuries. *Quamdiu Domine?* "O Lord, how long?" ever was made in vain.

The United States of America need now to make this their strong-hold. Let all the loyal citizens thus pray nnto God. Let them talk with the past, and they will be encouraged in perceiving what confederacies God has broken, and what secessions from law and order, and rebellions against legitimate authority, he hath crushed and swept into perdition. There they will see what became of Satan and his angels, the first secessionists from a government infinite in perfection, against a throne of eternal purity, righteousness and light. There they will see the consequences of the secession of our first parents from God, in order that they might have more freedom, and the extension and security of their rights; of the secession and rebellion of Korah, Dathan and Abiram; of Absalom; of Sheba; of Jeroboam the son of Nebat, "the man who made Israel to sin" with that of the Ten Tribes; and of Judas Iscariot, that arch-traitor and rebel! Mark the striking resemblances in all these to the formation of what is called the Southern Confederacy! Doubt not the results shall be similar.

The foregoing instances of secession from right are prototypes of what is called the Southern Secession and Confederacy. But there is one confederacy mentioned in Holy Writ, which very much corresponds in its materials, and character, and acts, and objects; the only difference being that the former was decidedly more re-

spectable, moral and honorable than our Southern Confederacy. This is described and bewailed by his people, and doomed by God, before whom it is piously brought, in the eighty-third Psalm. The quotation is long, but it can not be abridged:

"Keep not thou silence, O God: hold not thy peace, and be not still, O, God. For lo, thine enemies make a tumult; and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee: The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; Assur also is joined with them: they have holpen the children of Lot. Selah."

These were the ancient confederates against a worthy nation, and their motto and watch-word were: "Come and let us cut them off, that the name of Israel may be no more in remembrance." These shine as the sun, however, in comparison with our own conspirators: for they did not belong to the nation; they had sworn no allegiance to it; they had not wound themselves perfidiously into its higher offices, that they might the better rob and betray it; they had not stolen its forts nor its arsenals; neither had they robbed its treasury, while fed at its crib, as its sworn and most devoted sons, in order that they might have money, the *vis vitæ*, the sinew of war, the more certainly to accomplish its destruction. But of all this, and more, our confederates, or secessionists, or rebels, are guilty. And look at the motley crew which compose this body of traitors that would be a nation, in order to Africanize the American continent, and if possible the world, and dare to meet the armies of free men, and the sons of virtue and heroism, in the face of their *black* cause! They are white men accustomed to domineer, physically,

intellectually and morally, over male and female slaves. They are negroes, bond and free. They are mulattoes: "the show of whose countenance doth witness against" the men of the South. They are quadroons. They are octoroons. They are creoles. They are Peons. They are Indians. And so on, until it becomes a puzzle to both the vulgar and the learned, to ascertain how much, if any, of the African, or of the Indian, or of the White blood is in their dubious hair, lips and complexion. These have taken crafty counsel against the Lord and the nation. And we may well perfer the prayer at the end of the Psalm already quoted in relation to this ancient and honorable confederacy, against the mushroom confederacy of the Southern section of our nation.

"Do unto them as *unto* the Midianites, as *to* Sisera, as *to* Jabin, at the brook of Kison: *Which* perished at Endor: they became *as* dung to the earth. Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna: Who said, Let us take to ourselves the houses of God in possession. O my God, make them like a wheel, as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire; So persecute them with thy tempest, and make them afaid with thy storm. Fill their faces with shame; that they may seek thy name, O LORD. Let them be confounded and troubled for ever, yea, let them be put to shame, and perish: That *men* may know that thou, whose name *is* JEHOVAH, *art* the Most High over all the earth."

II. The manner in which God pleads his own cause.

1. In the diffusion of truth, and in the disposal of the human mind to receive it aright.

Men are afraid of shadows and specters in the dark. They may agree with each other upon every topic, whether in morals, economies, politics, philosophy, or theology; and yet, as has been often witnessed, and as is now witnessed, from misapprehensions or misunderstandings of each other, and by acting from party-aims,

sectional feelings and interests, and especially from their bad passions, they may almost, if not altogether, by their causeless antagonisms and quarrels, succeed in their own mutual destruction. How signally was this exemplified at the destruction of Jerusalem by the Roman Power! They so fought with and destroyed each other, even when the battering rams of the kingdom of iron were at their gates, that Titus Vespasion did not take much honor to himself for capturing their city, but considered it, in great part, as the result of an indignant visitation of God. And was it not so in the case before us, when the prayer of the text was preferred? The enemy had come in like a flood. With axes and hammers they brake down the carved work of the sanctuary. Their aim was the extermination of the holy Church and nation. But the worst of it was they could not, although God was well known, see their way, or how to act, in the alarming crisis. Hence the Psalmist exclaims, in view of this: "We see not our signs: there is no more any prophet neither is there any among us that knoweth how long. O God, how long shall the adversary reproach? Shall the enemy blaspheme thy name for ever?" They wanted "*new light.*" They were heavily burdened with the pride of their orthodoxy, as well as with doctrines, and facts, and traditions; but God denied them the grace of wisdom that they might discern the real worth, the place, and the *secret* sense of these. Without such discernment they were in a great measure useless. And O how abundant will this "*new light*" be, when the light of the moon shall he as the light of the sun, and the light of the sun shall be seven-fold as the light of seven days!"

I need not here, however, my Brethren, detain you by showing you how liberal God has been in giving light and truth to our world. You know that the heavens, as now, have always declared, according to the declaration of the inspired Psalmist, in no common style of preaching, his glory, and the skies directed the attention of man to the handy-work of the Almighty Architect of all things.

You know that the teaching of the New Testament is in perfect harmony with that of the Old, upon this subject. "For the invisible things of God," says an Apostle, "from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse who worship any other being but God. You know the infinite worth of the Divine Revelation, which he has given unto us in the Scriptures of truth, the "Lively Oracles." You know that it is his decree, prediction and promise, to make the light of this moral sun, the Holy Bible, co-extensive with the natural sun in the heavens. For it is the assurance of him for whom "it is impossible to lie," that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Thus he will effectively plead his cause in his Church; and then she shall be holy and ONE. Thus he will plead it among all the nations of the earth; and they "shall remember, and turn unto the Lord: and all the kindreds of the nations shall worship before THEE."

The disposal of the minds of men to receive and use the truth aright, is essential to the pleading effectively of his own cause by the Lord. The teachings of the gorgeous, ample and ever open book of nature, were, for thousands of years, all either neglected or perverted. The nations fell into the foulest idolatry, and the deepest consequent degradation. Why? "Because they did not like to retain God in their knowledge." "The world by its wisdom knew not God." The human mind needs the powerful in-working of the Spirit of Christ, in order to use profitably any known truth. The things of the Spirit of God are foolishness to every natural, *animal*, man. Thus Paul hath affirmed. And why? He answers: "Because they are spiritually discerned." God, and he only, can remove this obstacle to the prosperity of his cause. He will do it as its Advocate. Have we not seen or heard of ecclesiastical and religious strifes among brethren, who were really all one, and yet you might as well read the Riot Act to the four winds,

maddened into their greatest fury, as read to them, while bent on schism or secession, the Ten Commandments, or the Lord's Prayer? Even prayer itself was spurned at, when proposed as a mean of grace before proceeding to extremites. "No, no, that is the way heretics talk," it was vociferated "to suppress the truth." And the most just and pacific overtures have been rejected to save the Church and cause of Christ; by the response, "such a lawyer says,"—himself the known enemy of the Church,—"if we agree to these, we will not get the property." And was it not in the same way, even from the lips of Christ, the great Teacher, that the truth was received, or rather tortured and rejected.? Is it not in the same spirit that the would-be Southern Confederacy tramples, while madness rules the hour, as in the French Revolution, every thing hitherto held to be true, honest, sacred and honorable among men? And they tell the world they are fighting for liberty and State Rights; while no despotism or persecution under the sun was ever equal to theirs, even among their own citizens. Is it not their object, which they have hitherto but too successfully accomplished, to make the bayonet, the bowie-knife, profane swearing and all manner of villainy to govern the ballot-box. The martyrs of Christ had *eclat*, renown, when their lives were taken wrongfully away. But there is not much renown in being tarred and feathered, or hanged to the limb of the first tree, by a drunken and lawless mob, which is the treatment any man receives, south of Mason and Dixon's line, who speaks in favor of his oath to support the Constitution and laws of the nation, or of Free Men, Free Soil, Free Labor, Free Speech, and a Free Press. And what do they mean? They wish to Africanize the American Continent. Hungry wolves for bread, and for office, they want both by the destruction of a great and mighty nation, that is allied to all that brings glory to God, and happiness and hope to the present age of mankind, not only within its own boundaries, but over the whole of the green earth; as well as that

is pregnant with blessings for all the teeming millions of the future ages of time. But no. Neither slavery nor secession shall ever govern or ruin our Republic. That is enough. "This matter is by the decree of the watchers, and the demand by the word of the holy ones." They might have done their best with their slaves, as far as interference was concerned, on the part of the General Government, or of the several States; but they shall not bring the curse to bear upon the destruction of a mighty, free, spirited, educated, Christian Nation. This is secured by God's advocacy of his own cause, in answer to the prayers of his people, and by their own best endeavors in his name for its defense and promotion.

Now all this inaptitude to the reception of the truth, misapprehension of it, aversion to it, travestying of it, and disposition not to act upon it, when and where it is made known, seems to have been contemplated in the commission given to Isaiah, whose words are so often quoted by Christ, and his great Apostle to the Gentiles; and applied to the manner in which the people of their times treated the truth, until God, in pleading his own cause, changed their minds by the agency of his Spirit. He can still do this, even in the case of the most hopeless. For, "the king's heart is in the hand of the Lord: and he turneth it as the rivers of water, whithersoever he will."

"Go," said the Lord to Isaiah, "and tell this prople, Hear ye. indeed, but understand not; and see ye, indeed. but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed."

2. God pleads his own cause, by raising up and qualifying competent instruments and witnesses, whom he uses for its vindication, its establishment and its glory.

God's moral government is most admirable. He is "great in counsel, and mighty in work." His way is necessarily in the sea, and his paths in the great waters, and his foot-steps are hid so that none have knowledge

of them; because of his infinite perfection in his procedures, and the imperfection of his creatures. But "justice and judgment are the habitation of his throne." His ways and movements never deviate, but move on to the accomplishment of all his pleasure. His counsel stands immutable, forever.

In the government of our world, it has been the wont of the exalted Mediator, through, and by whom, the Father acts, as "head of all principality and power," even in those realms where Christianity is not known, to supplant and destroy an effete and worthless people or nation, by bringing against it a superior, although not Christian, people or nation, whom he makes absolute conquerors; while they know him not, and only follow their own ambitious and rapacious objects, and seek their own aggrandizement. Any power that stands up against this, "he dashes in pieces like the potter's vessel." This is necessary, if not to the existence, at least to the civilization, of the world, and to the introduction of the latter day glory. On such occasions, the very land, as Canaan of old, spues out its inhabitants. The same holds also of Churches which have departed from the faith. In doing this, for the vindication of his character, for the verification of his threatenings, for the good of man, as man, and for the successful advocacy of his own cause, he uses many stern and unexpected witnesses. They mean not this, neither doth their heart think so: "but it is in their heart to destroy and cut off nations not a few." His design, however, underlies and overtops theirs. The Assyrian is but "the staff in his hand, and the rod of his indignation." He shall do the work of God, which he thinks is exclusively his own, and none shall let; and then for the educing of greater good, when his heart is lifted up, he shall be brought to destruction. For this reason, the Medes and Persians were called God's "sanctified ones," because they plead his cause in the overthrow of Moab. Nebuchadnezzar, too, was the servant of God, however unintentionally, in executing his judgments upon corrupt

wicked and effeminate races. But when this was accomplished, and the time came when the bondage of Zion should "be turned back, as the streams in the south," he raises up Cyrus, and calls him his shepherd, the man that doeth all his pleasure, whom he girds with strength, although he knows him not, and before whom he goes, making every mountain in his path to victory a plain, in order to the destruction of "this head of gold;" to the emancipation of his people from their long and cruel bondage in Babylon, and their return to their own land; and to the restoration of the Church. And O how instructive and delightful is the history of the four Universal Monarchies which have for ever passed away, for their sins against Messiah and his Church, when thus studied, interpreted and understood! How impressively does it corroborate the declaration of Messiah to his Church: "The nation and kingdom that will not serve thee, shall PERISH, yea, those nations shall be UTTERLY WASTED"! Nothing, nothing, will stand, either in Church or State, that is not built upon the "sure foundation laid in Zion"—"the Rock Christ." All in open rebellion to him, or seeking prosperity, in the neglect of his manifested claims to universal homage, or those of his Church, the offended Mediator will break to pieces, in arising to plead his own cause, with the iron rod of his wrath. But slavery is not so founded. Shall Negro slavery in America first rule our country, and when it can not do it, in the hands of a small minority of our white population, effect its entire destruction? God forbid! But this is THE question. The settlement of it by the arbitrament of the sword, is now forced upon the nation through the rebellion of a few traitors,—for the heart of the masses of the Slave States, I doubt not, is with the nation, and would hail with joy their deliverance from their present unhappy condition,—who, very modestly, call themselves Secessionists. But Ham shall not govern Republican America. *Alea est jacta.* They have cast the die themselves. Let them burn bridges: a passage shall be made, if necessary, by the

bodies of insulted, loyal citizens, truly free, in order that all their waters may be crossed by the Army of the Constitution and the UNITED States, bearing "the Star-spangled Banner" aloft, waiving triumphantly and gloriously, with its ample folds, under its own proud Eagle—bird of light and conquest—soaring over it, far above the poisonous sting of "the Rattlesnake," in the approving breezes, under the smiling sun, and in the light of the countenance of their God; to chase them from their unhallowed position, and, if necessary, from the world. "Who shall rouse him up?" Who shall rouse up the leonine, virtuous spirit of the free North and Northwest? It shall not be laid until Jefferson Davis and his rebel Congress shall be deposed, utterly and forever, and the head of the serpent being crushed,—the head of Sheba thrown over the wall,—the people will gladly return to their fidelity; and the "Stars and Stripes" shall again proudly wave over every section of our redeemed, cemented and honored UNION. In order to this, there must be no trifling or shooting easy in any department, or talking about compromise or the blessings of peace. We have been compelled to unsheath the sword: let us throw away the scabbard. And let the motto, the war-cry, of the Nation, as well as of our still swelling Army, be: "We press forward for absolute submission, or absolute subjugation, "PARCERE SUBJECTIS, ET DEBELLARE SUPERBOS." "Arise, O God, PLEAD THINE OWN CAUSE!" "Wilt not thou, O God, go forth with our armies?"

God has never left himself without a witness that he is the greatest and the best. To this the heavens, and the earth, and the ocean, with all that in them is, and all the events of time, give unbroken and undivided testimony. But his special witness is his Church. "Ye are my witnesses, saith the Lord." And he will so plead his own cause through their instrumentality, as to remove every false system of religion and politics from the world; and to fill the whole earth with his glory. For this he never wants men nor means. The whole empire, over which he

presides, is his vast arsenal, as the Lord of hosts, strong and mighty in battle. As the days of his people, and his cause, so shall their strength be. They shall not want advocates nor leaders. These are representative men among his witnesses. He gave Noah to the antediluvian world; Abraham to be the father of the faithful, to the end of time; Joseph to bless Egypt, his brethren and the world, in a time of almost universal famine; Moses and Aaron, the one to the State, and the other to the Church, by whom, after they had signally inflicted his judgments upon the land of Ham, he effected the exodus of his people through the Red Sea, and led them through the great wilderness, making their enemies flee apace before them, and all the powers of nature to contribute to their sustenance; Elijah and Elisha successfully to oppose idolatry, to stem the torrent of abounding iniquity, and to bring back his people to his worship, in a degenerate and apostate age; and all those other men of faith whom the apostle mentions as composing a glorious "cloud of witnesses," by which we are encompassed.

If Arianism threaten the destruction of his cause in the Church, he has a Fulgentius Africanus to plead it, and to foil its adversaries. If Pelagianism make war upon the faith,—the doctrines of grace,—he has an Augustine to spike its guns, and silence its batteries. If his cause is to take the room of Paganism in the old Roman Empire, he has a Constantine ready to ascend the throne of the Cæsars, and become its avowed patron and advocate. If Antichrist would destroy the Church, and with her the civil and religious liberties of mankind, he has a Zuinglius, a Luther, a Calvin, a Knox, a Cranmer, each of which, in his place, whether in insular or continental Europe, became the man of the hour; rallied "the sacramental hosts of God's elect;" silenced the thunders of the Vatican; rent in twain the throne and the empire of the papacy; banished superstition into its own dark hiding places; gave the Bible to the world; and boldly plead for all the rights of God and man. If British liberty is about to be de-

stroyed, and the Reformed Church and Nation brought back to the Mystical Babylon, by Charles the First, and Archbishop Laud, he has an Oliver Cromwell to revolutionize England; preserve and purify the Constitution; protect Christianity; and to bring, by severe measures, the maxin into merited contempt, that "Kings have a divine right to govern wrong." If the worthless sons and successors of that ill-fated Monarch proceed in his footsteps, in order to bring both Church and State under the yoke of Anti-christian bondage, what a noble army of martyrs—witnesses—do we see rising up among the Covenanters and Puritans, to plead the cause of God, with their prayers and their prowess, their tongues and their pens, and with their blood and their treasure! while he has a William of Nassau, the Prince of Orange, in reserve for crossing the intervening waters at the critical moment, and banishing forever the unblessed dynasty of the Stuarts from the kingdom and the throne of Britain, in the ever-memorable revolution of sixteen hundred and eighty-eight: thus restoring the liberties of the subjects, and securing a breathing-time to the Church of God. God by him pleads his own cause. And as time rolls on, and if the American colonies are to be free, and become the Republic of the United States, he has, to say nothing of other "giants in those days," the youthful unknown surveyor of the trackless wilds of Virginia, George Washington, hid in the shadow of his hand, ready, at the proper moment, to emerge from the wilderness, and plead his own cause, as the leader of our armies to a conquest of glory, in the casting off for ever a foreign yoke; and in planting upon rational, and, in the main, Scriptural principles, a new nation, which has ever since given evidence that it possesses a vitality which no created power but itself can destroy. And now that a fratricidal civil war has broken out in this nation, in the midst of its peace and prosperity, occasioned by a dastardly rebellion against its legitimate authority, on the part of those whose watchword is, *Delenda est Carthago*, who have invested their necks and their

all in their treasonable conspiracy; and who have been preparing for their revolt, and its consequences, for upwards of a quarter of a century; while our government, as limited and prevented by constitutional law, has no standing army, and has always been too unsuspicious of the traitors, who, like the fool that fired the temple of Ephesus, have fired the temple of the Republic: How shall we plead the cause of God by going forth to the war against this heterogeneous multitude? Where shall our troops come from, seeing they have robbed our treasury? Where shall our officers, by land and sea, come from, to lead our forces to victory, seeing the rebels first wound and swore themselves into the highest offices that they might obtain power and pelf, and then desert and destroy their country in the time of its need? To these questions I answer, by asking: Who made the conquering army of the Revolution, and of eighteen hundred and twelve? The People. Who gave the money on these occasions? The People. Whence came the officers? God had all these ready for the pleading of his own cause. Circumstances made them great. There never were greater men in the world than now, provided emergencies called them forth. There will be plenty of men and money to subjugates the rebels. You can not destroy this nation. There may be delays. There may be bad generalship at the first. There may be repulses. These, however destructive they may be to the opposite characters, are good for the man and the nation of spirit and courage. They knew not themselves before. But the result shall be victory to the Republic, and death to the Confederates. It is seated in the hearts of the people. We believe it has the favor of God. Our armies will plead his cause. God will plead his own cause. His kingdom shall come. Men shall know that "he is a God that judgeth in the earth."

3. God pleads his own cause, in the confusion and overthrow of his adversaries.

Here I shall not detain you. Man is governed by both the hope of reward and the fear of punishment. He

must fear God either servilely or filially, that is, either as a slave, or as a son. Where there is sin, under his government, there must be punishment to the wicked, and chastisement to the godly. Where there is wrong among nations, or other communities, there must be war. But I need not cite to you the evidences of this, contained in sacred and profane history. Study and weigh that evidence well. Its united testimony is, there must be co-ercion of the malefactor; and there is, and there always has been, until he learns to behave himself. It was alike noble and indispensable for Gideon to "teach the men of Succoth with briers and thorns." He did the right thing in the right place, These were *sensible* arguments with *them*. They could feel their force. If he had begun to compromise with them, they would have cheated him; for they could not feel the force of moral obligation, and therefore would not fulfil a contract or an oath. "As the man is, so is his strength." So it is with a nation or people. War, to be worth anything, must be conducted according to the laws of war. There would be no use in going to war to be killed or defeated, through gentleness to your enemy. A defensive war is just. Such is ours. "All force," says the renowned Vatel, "must be repelled by force; and the Law of Nations demands defensive resistance." This is true. It is common sense. It proceeds from the natural instincts of man. It is in full accordance with the dictates and examples of Christianity. Man, individual or social, must defend himself, in such a world as ours, or perish. But if you engage in defensive warfare, how are you to carry it on, in order to conquest over the foe? As you act here, you shall come out of it, either a hero or a dastard. You must strike him everywhere, especially in the most vulnerable point. He is to have no pet interest, which you are bound to protect, and which he can use, with tremendous effect against you; or else, do as you will in other respects, you must be defeated. He has thrown down the gauntlet, fully aware of this, but perhaps supposing, from some cause or other,

you would not accept it. But you have accepted it. Act well your part, that he may not throw it down again. Then, "cursed be he that holdeth back his sword from blood, or that doeth the work of the Lord deceitfully." Let not slavery stand in the way, or be the cause of your defeat.

> "But when the blast of war sounds in your ears,
> 'Tis then's the time to imitate the action of a tiger."

A justly defensive war, such as our nation is at present engaged in, is one of the most prominent ways by which the Lord will introduce the Millennial Day. "Behold, I make the earth empty!" The reasons are given. They are valid. They commend themselves to our consciences. They are the sins of its inhabitants. In such a war, the soldier's vocation is holy. It is sweet and becoming to die for our country. But in going forth to battle, we must look unto God. Events are of him alone. The arrow shot from the bow at a venture, decides the fate of empire, and of ages, according to his will. A cake of barley-bread tumbling into the tents of the Midianites, caused them to flee without a stroke from Israel. The deception of the senses may rout without battle a mighty host. So it was with the Moabites. The illusion of their organs of vision was their ruin. "And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armor, and upward, and stood in the border. And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood: And they said, this is blood: the kings are surely slain, and they have smitten one another; now, therefore, Moab, to the spoil. And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country."

Hence the necessity of proceeding with faith in the Lord of hosts; for if he go not forth with our armies, they shall turn back faint-hearted from the enemy; and

of crying unto him, "Arise, O God, and plead thine own cause." He seems to be asleep when the cause of perfidy and wickedness prospers; and to have his hand in his bosom as indifferent to the affairs of the universe. But in the context he is invoked to pluck his hand of might out of his bosom, and work salvation manifold in the midst of all the earth, as he did in the years of many generations. He is reminded, not because he needs it, but for the confirmation of the faith of the petitioner, of his dividing "the sea when its waves roared," for his cause and people, and of all the judgments which he brought upon Pharaoh, and his hosts. His almightiness is brought to view. "Thou hast made the light and the sun." The justice of his cause and people is specified. He is requested to plead it, even by judgments. And the conclusion is: "Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually."

4. God pleads his own cause, by the outpouring of his Holy Spirit upon the souls of men, upon the Church, and upon the nations.

This is indispensable. Without this all else would fail. Apart from this, there would be no Christians, no Church, no heroes, and no life, strength, or beauty, on earth. His influence is both ordinary and extraordinary. In putting forth the former, he endows men, even who may not be Christians, with skill, and presence of mind, and valor, that they may manfully and properly do the Lord's work at the critical juncture. Thus, when it is often said in the Holy Bible, that the Lord stirred up the spirit of, or that the Spirit of the Lord came upon, extraordinary individuals, it does not necessarily mean that his influence was regenerating or sanctifying, but that he raised them above themselves, and above the fear of all consequences, and above stipulation in regard to their own destiny, or the results of their conduct. They MUST act in the face of a burning or insurgent world. It is then that "one chases a thou-

sand, and two put ten thousand to flight." Then "worm, Jacob threshes the mountains." History, of all kinds, abounds with notable instances of this.

The extraordinary influences of the Spirit are irresistible, and to the salvation of the soul. This is the immediate efficient cause of all spiritual life, among men who are by nature "dead in trespasses and sins." This cures men's evil dispositions, so that they receive the truth in its love, and in its power, and are truly and intelligently zealous for good, to the glory of God, in all the relations and stations of life. An effusion of this would blow the Southern Confederacy into atoms, with its own consent; would heal every breach in Zion's walls; and would make "the wilderness as Eden, and the desert as the garden of God." God will so plead his cause. For "it shall come to pass, in the last days," saith the Lord, "that I will pour out my Spirit upon all flesh."

I shall not, however, insist upon this any farther; but merely bring before you the teaching of the prophet in relation to it. "Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks: until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field shall be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of RIGHTEOUSNESS shall be peace; and the effect of RIGHTEOUSNESS, quietness and assurance for ever."

May that omnific Spirit, at the present hour, copiously descend upon the United States, and upon all the Churches of God in this land, so that the walls of Jerusalem may be built, as they formerly were, "in troublous times."

III. The import of the prayer that God would arise, and plead his own cause.

1. The cause of God has been, not unfrequently, and it is so still, at a low ebb, in our ruined, because sinning, world.

Why it should he so, it is not for us to say. No man may say unto God, in seeking to be wise above that which is written, or by way of challenge, "What doest thou?" He will not be interrogated, even by his beloved Daniel. He was too curious and inquisitive, although so peculiarly favored by visions from God, containing a prospective outline of all that should befall the Church and the nations, till the end of time. But he wanted more. "And I heard," says he, "but I understood not: then, said I, O my Lord, what shall be the end of these things? And he said, go thy way, Daniel, for the words are closed up and sealed till the time of the end. But go thou thy way till the end be; for thou shall rest, and stand in thy lot at the end of the days." As to the *arcana* of his empire, not even Gabriel asks the reason why they are so mysterious, what they are, nor why they are not otherwise; nor would the only wise God answer him if he did. Absolute sovereignty is inseparable from God, and his providential dispensations. "Secret things," his own reasons of state, "belong unto the Lord, but those things that are revealed unto us, and our children for ever: that we may observe to do all the words of this law." From all eternity, out of all that was possible, in infinite wisdom, he chose that plan of his empire which was best, and most conducive to the promotion of his own declarative glory. And although human reason and weakness may be often tempted to say with Peter, "that be far from thee, Lord!" and with Jacob, "all these things are against me;" while, as the sequel shows, they were all for that distinguished Patriarch: yet, tried faith here takes anchor, he doeth all things, and all things well; "we know that all things work together for good, to them that love God, to them who are the called according to his purpose;" and exclaims with Jesus, when speaking of the mysteriousness of the Divine government and administration: "I thank thee, O Father, for so it

seemed good in thy sight;" and with Paul, when speaking upon the same subject: "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath know the mind of the Lord? or who hath been his counsellor?"

God could indubitably destroy all his own enemies, and the enemies of his cause, at once, "by the breath of his mouth," as well as cause the light of his gospel, with his Church, and all their institutions and blessings, to shine, and be extended, over all the nations, with more celerity than the rising sun sends his rays abroad to illumine, and to paint our world with beauty, and with glory. But he has chosen a different method. He raises up a Pharaoh, that, for his hardness of heart against himself, his people, and his cause, he might be glorified everywhere, and for ever, by "opening a passage through the sea," that his ransomed might pass through it as on dry land, freed from the oppressions of the children of Ham, and to take possession of the land of promise; and that, as it is stated in the context, he might "break the heads of Leviathan in pieces, and give him"—by the returning waves of the Red Sea washing the dead bodies of Pharaoh and his hosts upon the beach, which were there, as carrion, devoured by beasts and birds of prey—"to be meat to the people inhabiting the wilderness."

I need not, however, minutely specify, in addressing you, all the times and the degrees of the depression of the cause of God in our world. Did not man, to whom, in innocence, was committed that cause for himself and all his descendants, by the breach of the Covenant of Works, most sinfully, most shamefully, and most fatally, through his departure—secession—from God, "the Fountain of living waters," as far as he could, depress and ruin this cause? Did not Satan cover the whole world, in opposition to this cause, with the foulest and grossest idolatry? Have not the people, the Church, and the nation, espousing this cause, been as the turtle-dove among ravens, in a world

without God, as it is beautifully expressed in the prayer of the context? What cruel and devastating wars and persecutions there have been, for the destruction of this cause! But it will not yield. It can not be destroyed. It must come forth from every ordeal, not only unharmed but improved. In its steady onward march to more than conquest over all the earth, the places have been filled with the bodies of its foes, and every head has been wounded, as is now the case, and as shall be still more eminently the case in the future, by our Lord the Messiah, whose own it is, who will plead it, and who in doing this will cause "the little stone, cut out of the mountain without hands," after smiting every mountain of opposing power, and making it "like the chaff of the summer threshing floors, to become a great mountain, and fill the whole earth." Then, "the saints," and not "vile men," "shall possess the kingdom," and crown Messiah Lord of all. Was not our Lord Jesus Christ, who came from the bosom of the Father to plead this cause, persecuted throughout life for his good words and deeds; and at the last, between two malefactors, who were preferred before him, nailed to the Cross of Calvary? How low did this cause then seem to be! And have not Rome Pagan and Rome Papal, as well as the Turk, been arrayed against this cause, in order to banish it, with its votaries, from the earth? At what a low ebb is pure religion and rational liberty, in our own days, in all quarters of the globe! How often has civil and religious liberty, in company with the religion of the Son of God,—twin sisters,—been at their lowest ebb, when God raised up men to plead his own cause, by placing themselves between the living and the dead, and joyfully giving their lives, and their all for the freedom of the Church and the world! And what do we see in our own country, until lately basking in the radiance of the countenance of God, which has so suddenly been filled with civil war, and varied other distress, by the bad passions and bad principles of a few restless men, who having long been accustomed to abuse negroes and ne-

gresses, would now attempt to bully and tread down free men and freedom; and who, not now having their own way, as they have had too long, because, forsooth, they are aware that villainy has often prevailed, have insanely and malignantly engaged in an attempt entirely to overthrow our national government, which has become the pride and the hope of the Church and the world? We are, indeed, brought very low. But "shall they escape by iniquity?" In "thine anger cast down the people, O God!" "Say ye not, a confederacy, to all them to whom this people shall say, a confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." Never did a cause in the hands of man identify more with the cause of God, than that of our nation. And we are bound and privileged to approach his throne, and pray thus, at this hour of our trial: "Arise, O God, plead thine own cause." As he has ever done, he will hear and help. The future is ours. For "no weapon that is formed against us shall prosper; and every tongue that riseth against us in judgment we shall condemn."

"Truth fallen to earth shall rise again,
The eternal years of God are hers,
While error wounded writhes in pain,
And dies among her worshippers."

2. God, on such occasions, seems to take rest, or to be asleep; and to let matters, as if he were indifferent to his cause, or as if he had none, pursue their own course, in a chaotic and ungoverned Church and world.

This is speaking after the manner of men. When a man takes rest or sleep, his affairs are neglected, and if he long persist in this habit, like the slothful, his house will drop through; the stone-wall of his vineyard will be broken down; his fields will be covered with briers and thorns; and poverty will come upon him, "like an armed man." But God is ever wakeful and active. "He that keepeth Israel shall neither slumber nor sleep." Long-suffering,

patience and forbearance belong to him. He waits until his people are brought to their knees, in penitent, believing, fervent and importunate prayer and supplication; and until "the cup of the Amorite is full." His enemies take advantage of this, to harden their hearts, and persist in abounding wickedness. They glory in having destroyed the cause of God, and say to its votaries, "where is your God now gone?" For "because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are set in them to do evil." But there is such a thing as sinning once too often. Meanwhile this is trying to the faith and the patience of the wronged. But it is for good. Gold is purified, not lost, by the fire. It leads to God in prayer. "Awake, why sleepest thou, O Lord." "O my God," said Martin Luther when the Reformation in Germany seemed to be in peril, "Art thou dead"?

Of this apparent supineness and indifference of God, the rebel confederates seem to have taken the advantage. "We have destroyed and robbed the Government," they constructively say, "but yet, notwithstanding, God has not destroyed us; we have fired into the flag of our country, but still we are spared; we have challenged the nation to mortal combat for slavery, after we rejected all the Platforms, each of which provided for the absolute non-intervention with our 'peculiar institution,' in our States, and are endeavoring for the utter annihilation of the Republic: but we expect it not to attack us in our most vulnerable point, but to support the system of oppression, without which we could not accomplish our object in their conquest, and which is one of our main reliances—our right arm—for revolutionizing the Nation: and even up to this time no thunderbolt has struck us. Surely, if there be a God, he hath forsaken the earth. But still many among us do believe in him, and therefore we will put his name into our Constitution, in order to delude the many who care much for names, but little for

things. We will perpetrate this wickedness after a godly manner. We will unite prayers and piety with vice and immorality. If we gain a battle or a skirmish, we will thank God that did it for our cause; but if we lose it, we shall curse him to his face. We fear not God, neither regard man, but are adventurers, speculators and depredators, to be sure; but still many a bad cause has succeeded for a while, and we will try our hand at this business, for a little, as the times are hard, and we would rather die by Disunion than live in the Union."

This is all bad enough. But it will stir the heart of an invincible nation to proceed in the name of the Lord of hosts, to crush out completely this contemptible cant, hypocrisy and rebellion; while from a thousand altars, and a thousand lips shall ascend the acceptable prayer: "Arise, O God, plead thine own cause."

3. As without the active energy of God with them and their efforts, his servants can do nothing successfully, so when he arises and pleads his own cause, all obstacles yield before him, and it is prevalent and prosperous.

This, my Christian Brethren, is a sound article of faith, and is involved in the text. Man is impotent: God is almighty. Man is changeable: God is immutable. Man is limited in resources: God is the possessor of the universe. If our labors are crowned with success, it is through the blessing of the Lord. "The race is not to the swift, nor the battle to the strong." Trusting in numbers is departure from God. "Great hosts save not a king." While therefore man is to do his best, whether as an individual, or in ecclesiatical or civil communities, he is to invoke, emptied of himself, the aid of God. "Help! my Lord, O King." How often has our nation beeu blessed throughout all its history, by observing days of Fasting, Humiliation and Prayer! And if it now draw near to God, he will draw nigh to it, and make its enemies, the rebels, as them that hate himself.

And who knoweth the power of his anger, when he ariseth to shake terribly the earth? The whole of the

opposition to his cause is less than nothing and vanity. All the enemies of himself and his cause are made his footstool. Pharaoh, or Nebuchadnezzar, or Cæsar, is no more before him than the meanest of their subjects or slaves. He goes through all opposition, as the fire through the stubble, or the briers and thorns. Through him his people do great acts, and tread down all their enemies. This is so much the uniform testimony of Scripture and history that I shall forbear from quoting any portion of their teachings upon the subject. To this all experience corresponds.

It was this view of the matter that made the late Thomas Jefferson exclaim, when speaking of the evils of slavery, the necessity of the emancipation of the negro, and the mutterings of that storm in the distance, which, by servile insurrection, would sweep over his own Virginia, and the other Slave States: "I tremble for my country, when I remember that God is just! that his justice will not sleep for ever!" &c., &c. But what he feared was the rising up of the slaves to kill their masters. Now, however, from the same cause, we have treason, secession, and rebellion, by and for slavery, in our midst, in order that the Free States may be its vassals. The crisis has come. The issue shall change the face of our country, and afterwards that of the world. God will plead his own cause.

4. For this, a Christian People, whether in their individual or social capacity, pray unto God, in faith and hope, and, in answer to it, he arouses himself to plead his own cause, against all their and its enemies.

But I shall leave this observation with you. You know the power of evangelical prayer. In the days of Elijah the Tishbite, it opened and shut the windows of heaven. It has always prevalence with God. Let individuals, let the Church, and the nation pray, and all shall be well. Seek to have influence in the present unnatural conflict on the side of the right, by pouring out your hearts for your country before your God. She is worthy. She is

sorely wronged. Your prayers shall be heard. And when he who arose, and walked on the sea of Samaria, to the help of his disciples, when they cried unto him, "Lord, save us, we perish," and rebuked the winds and the sea, and thereby there was suddenly a great calm, so as that they reached the shore in perfect safety; ariseth to plead his own cause, which he has committed to our hands, in order that it may be maintained and rendered triumphant through our instrumentality, in answer to our prayers, it shall be, here and now, as on that memorable occasion. This mighty One—our Lord the Messiah—is now, as he has ever been, "a very present help in trouble." "This is he who was with the Church in the wilderness." And when the state of both the private and public affairs, in degenrate Israel, seemed desperate and hopeless, long before the prayer of the text was preferred to the Throne of Grace, he arose as the Advocate of his own cause; and his, and its enemies, covered with shame, immediately fell before him. This is exultingly thus decribed, in the Sacred History of that time: "Then the Lord awaked, as one out of sleep, and like a mighty man that shouteth by reason of wine. And he smote his enemies in the hinder parts; he put them to a perpetual reproach."

CONCLUSION.

The cause of God is the salvation and the glory of our world. We have seen that Christianity in general is his cause—that at times particular parts of this Divine system constitute his cause, as being the objects of the special attacks of his and its adversaries—and that the special work which he allots to his servants, in any given place or age, is his own cause.

We have also seen, by a somewhat extensive induction of particulars, that God pleads his own cause in the dif-

fusion of truth, and in the disposal of men's minds to receive it aright—that he pleads it in raising up, and qualifying, his witnesses to plead it—that he pleads it by confounding and overthrowing its enemies—and that he pleads it by the pouring out of his Holy Spirit.

We have farther seen that the cause of God is not unfrequently seen at a very low ebb, in our ruined, because sinning, world—that on such occasions God appears to rest or be asleep, and to permit matters to take their own course—that as without his active energy his servants can do nothing successfully, so when he arises, and pleads his own cause, all obstacles yield before him, and it is more than prevalent—and that for this, his own living and loving, afflicted and toiling Church and people prefer their prayer of faith unto him; and it arouses him to plead for them, and against all their and his enemies.

This cause of God is the last hope of man, and its promotion ought to be the supreme object of every man, to the glory of himself, to whom it belongs; and God does, in fact, plead his own cause, and for all those who are faithful with him therein, and it is theirs to invoke him, in every time of need, for this purpose.

And now, O God, arise, and plead thine own cause. Smite thine enemies "upon the cheek-bone and the teeth." They have lifted up their heel and their head against thee. Slavery is at the bottom of all our evils—our calamities. We have a special concern in the cause of Ham, infinitely more than the London Times, or than its correspondent, one Mr. Russell. It is slavery that hath unsettled our land from the beginning. It is well known that of all conservatives I have been the most conservative upon this point. I love the South. But God is allowing them to wander in counsels of their own. They have broken up the Democratic party. They have rejected all the platforms; each of which provided for the non-intervention of the Free States, or of the General Government, with slavery. They have thrown down the gauntlet,

and challenged the nation to defend itself, or be destroyed for ever. Slavery is the cause, and, to a great extent, the right arm of the rebels, who have thus, to their own destruction, made the attempt to banish liberty and prosperity from the earth, and to destroy the habitation of man and of the Church of God. Every slave on the plantation represents a soldier, and black men, free and bond, are the soldiers of the traitors, and are employed in shooting down the men of virtue and of heroism, who have taken their lives in their hands to defend our nation. And shall our nation fight with them, with a view to protect, at the same time, the institution of human slavery? May God prevent such drunkenness, although it may not be with wine. What is war? Is it to defend, while you fight, your opponent? Shame! What is lawful defensive war? Is it not to attack your adversary in the most vulnerable point? To save blood, there must be no quarter to the foe. Men in power, without military talent, will destroy any nation. Oliver Cromwell, or a Bonaparte, would have settled the matter very summarily. Lamartine could not govern the French nation, because he sought to do it, not by powder, but by poetry. The laying in ashes of one rebel city would have settled this matter at the first. We defame not the Cabinet: but the Free States justly expect more prompt and energetic military demonstrations, for the crushing and blotting out of this rebellion. They must no longer sit at ease, while the great West is almost depopulated, and drenched of almost every dollar of money. We speak to them in the utmost loyalty and friendship. Examples of severity save blood and a nation. "Put them in fear, that they may know thy name." Why was the rebel Congress allowed to meet in Richmond? Why are the rebels always allowed to fortify themselves, before they are attacked? This ought not to be. War is contemptible, if it be not thorough. It must be war to the knife, and to the hilt, if it be at all justifiable. The question is slavery or freedom; morality or debauchery.

The nations wonder at us. There never was such an admixture of races under the sun. God placed the negro in Africa. Man stole him from his home. Out of the tropics, he is nothing but a perennial curse. Since this war commenced, much more has been spent than would have freed our model Republic from slavery. The evil must be removed, or there will never be peace nor prosperity in the land. Without this, were all matters right to-day, they would be worse than ever to-morrow. England imposed this curse of God and of man upon us. The following simile beautifully illustrates this: "The American Colonies planted the Tree of Liberty in this country. England planted by its side the parasite of Slavery: it has grown with its growth, and strengthened with its strength, until it has at last entwined itself around its branches, and by its deadly embrace, has endangered its very existence." Thus the British Empire has nothing in this matter whereof to glory.

But still our beloved Zion, I believe, to a man, holds slavery to be a common calamity, to be removed, by all sections of the Union, whether East, West, North or South. And at the last meeting of our General Synod, in the city of New York, May, 1861, she would have adopted a plan for the peaceful removal of this evil,—an evil in every possible sense,—but for the scruples of some brethren, well-entitled to respect, arising from the fact that as Negrodom had causelessly commenced the war, so she ought to be made to feel its consequences before such a proposition should be made, or recommended to be tried.

Meanwhile our Lord, the Messiah, the King of Kings, and Lord of Lords, will plead his own cause, to his own glory, and the salvation of the world. He is the Lord of hosts. The whole universe is his magazine of means. He has made all things to redound to his praise, to the consternation and perpetual destruction of his adversaries, and to the triumph and glory of his own cause. Most gloriously, I doubt not, he will do so again, in the permanent establishment of peace upon the basis of righteousness throughout our distracted, but beloved Nation.

And "so let all thine enemies perish, O Lord; but let them that love him be as the sun when he shineth forth in his might." AMEN.

EXPLANATORY NOTE.

The preceding discourse is much longer than I intended when I commenced writing it; but as I advanced, the subject seemed to forbid that it should be treated with too much brevity. The conclusion was recently written. The whole is in strict accordance with the brief skeleton from which it was delivered; and while the illustrations are more ample than those presented to my auditors, there is no new doctrine nor position in it as published from the press, but only such as was preached from the pulpit.

In any references which the author makes to our public men, for whom he entertains great respect, and the difficulties of whose position, and the arduousness of whose labors, he duly appreciates, he need hardly say that, as a friend, he only desires to stimulate them in the prosecution, with all wisdom and energy, of the necessary, important and honorable work in which they are engaged. From them the people,—the whole world,—expect much. Their hands must be upheld by men, and money, and prayer; but there must be fruit for the encouragement of our citizens, in order to secure the continuance and increase of these. May God arm them with light, and courage, and constancy, and preside in all their counsels, and over all their movements.

With regard to slavery, the author entertains no ultra or extreme opinions. Believing it to be a moral, as well as a social and political evil, with which he could have no fellowship himself, he was nevertheless opposed to the convulsing and the annihilation of the nation by the adoption of hasty or rash measures, however upright and benevolent in their design, for its immediate abolition. But the state of the case is entirely changed. It can not rule nor ruin our country. Its day would seem to have come. Upon this the progress of events, and the pregnant future, in its teeming births, will throw light.

In the mean time, Messiah reigns. "He shall bring forth judgment unto victory." "His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed." His glory shall ever grow.

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